

## Luke's Narrative of the Day of Pentecost®

Contributed by Ron Freeman, Evangelist, on Jun 17, 2022

**Scripture:** Acts 1:8, Acts 1:26, Acts 2:1-14, Acts 2:36-38

**Summary:** To establish that the 12 apostles alone received the baptism of the Holy Ghost with power on the first Pentecost after Jesus' death, burial, resurrection, and ascension into the heavens. This lesson identifies the "subjects" of this baptism and its empowering on Pentecost.

### INTRODUCTION

Outline.

#### 1. Luke's Narrative of the Day of Pentecost

Introductory Remarks.

1. First, to avoid preaching again, the sermon entitled: "Ye Shall Receive Power." I have removed point three of that lesson, which reviews Jesus' promise to the 11 apostles about the Holy Ghost baptism. Jesus taught them: "You shall receive power after which the Holy Ghost has come upon you, and you shall be witnesses unto me in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8; Luke 24:49. This promise was unto the 12 apostles and not to any others. We must separate the "baptism of the Holy Ghost" from the "gift of the Holy Ghost," which is given to all repentant baptized believers: "Into the name of the Lord Jesus," Acts 2:38; Acts 19:1-7; and Acts 5:32.

2. Further, we will establish for the earnest seeker of truth that the promise of the Holy Spirit's baptism was promised only to the apostles of Jesus Christ. Luke wrote: "And being assembled with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, you have heard of me. For John truly baptized with water, but you shall be baptized with the Holy Ghost, not many days hence," Acts 1:4-5. Notice Jesus' promise: "You shall be baptized with the Holy Ghost, not many days hence (from now)."

3. Next, we will consider the Lord's promises of the Holy Ghost's baptism to the apostles during His earthly ministry. This teaching occurred while He was with them before His death, burial, resurrection, and ascension into the heavens, Acts 1:9-11; 2 Corinthians 12:1-4. This promise was given unto them ten days before Pentecost when He instructed them not to depart from Jerusalem but to wait there: "For the promise of the Father, and until they were endued with power from on high," Luke 24:49; Acts 1:4-5. He promises them both, "The Holy Ghost and power!" See Hebrews 2:1-5; Mark 16:17-20.

4. Finally, we will thoroughly analyze Luke's narrative of the Holy Spirit's advent into the world on the Day of Pentecost. He wrote: "And when the day of Pentecost fully came, they were all with one accord in one place. And suddenly, there came a sound from heaven like a mighty rushing wind, filling all (the entire) house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance," Acts 2:1-4. We will remove all the "hype, inflated, and exaggerated claims" surrounding this topic of discussion. We'll do this by examining Luke's chronological narrative surrounding the events on the Day of Pentecost. Many who hear or read this lesson will not agree with what we discover from Luke's narrative of the events on Pentecost. However, I do not apologize for the truth of the word of God, Psalms 33:4. I humbly

ask that you consider the evidence that Luke will share in his report. May God give us a deeper understanding of His divine will in this lesson. We will move as quickly as possible through this lesson. With this brief introduction, let's get to it with our hearts and bibles opened, "unto the eyes with whom we have to do," Hebrews 4:12-13.

## **BODY OF LESSON**

### **I LUKE'S NARRATIVE OF THE DAY OF PENTECOST**

A. Pentecost, the feast day of the Jews. Someone might be asking: "What is the significance of this day in the history of the New Testament church? What happened on this day that makes it relevant for a study like this? Why is it important to identify the fulfillment of this day's prophecies and promises?" These are all fair questions, and each deserves a bible answer. For several reasons, the "first day of the week" is vital to us in the Christian faith. Observe,

1. The first Pentecost after the resurrection and ascension of Christ was: "On the first day of the week," Acts 2:1-4. I will speak briefly about this day only because so much has been written by our brethren and secular writers: I could say little to emphasize its relevance more than what has already been mentioned. However,

a. Pentecost means "fifty or, the fiftieth day" after the Passover, Exodus 23:14-17; Leviticus 23:15-16. The Passover was one of the three days that all Jewish men were required to return to Jerusalem for certain feasts.

b. The Day is also called the "feast of the weeks " because of the seven-week intervals between it and the Passover. The Jews offered unto God, on this day, the "first fruits of their harvest." This feast was a kind of "Thanksgiving Day." A feast of thanks to God for the bountiful crops they harvested from their fields.

c. The Pentecost, in our study, happened the first day after the seventh Sabbath, thus, the "first day of the week." This Pentecost, "the first day of the week," was the beginning of the New Testament church and the "outpouring of the Holy Spirit into the world." It is essential in this setting because Jesus rose from the dead: "Early upon the first day of the week," Luke 24:1. Making this day memorable to the believers in Christ. Observe,

2. The resurrection of Christ. Jesus' resurrection was on "the first day of the week." John wrote: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher," John 20:1. The other gospels present similar accountings of the resurrection of Jesus on "the first day of the week." First,

a. Matthew wrote: "At the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher," Matthew 28:1. Next,

b. Mark wrote: "And when the Sabbath was past, Mary Magdalene, and Mary, the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the grave at the sun's rising," Mark 16:1-2. Finally,

c. Luke wrote: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them," Luke 24:1.

NOTE: To discover the facts of Jesus' resurrection, download our lesson, "Passing Through the Pieces," on SermonCentral.com by Ron Freeman. This sermon discusses the aromatics that the women took with them to the tomb to anoint the

body of Jesus, to mask the odor that should be permeating the tomb, from His body decomposing after three days, John 11:39; John 19:38-42. Peter declared that the "body of Christ did not decay, but was preserved by God, during the three days it reposed in the tomb," Acts 2:25-27; Acts 2:30-32.

d. Conclusion: Matthew and Mark wrote that the: "Sabbath had ended," and it "dawn toward," or it was "very early in the morning" on "the first day of the week: when they came at the rising of the sun," Mark 16:2. Note that the Sabbath had passed; or had ended, which marked the beginning of the: "first day of the week," Luke 24:1. The Sabbath was not the day the Lord was raised nor the day of worship for the New Testament church. The Sabbath day is no longer a holy day unto the Lord. It has been abolished and "now passeth away," 2 Corinthians 3:12-18; Hebrews 7:19; Hebrews 8:6-7; Hebrews 8:13.

3. Other relevant occurrences. Pentecost came ten days after the ascension of Christ into the heavens. It also marks other relevant occurrences spoken by the prophets and the Lord unto His 11 apostles during His last 40 days with them before His return to heaven, Acts 1:1-5. Observe,

a. Joel's prophecies: "It shall come to pass in the last days, saith God...I will pour out of my Spirit upon all flesh...both Jews and Gentiles," Joel 2:28-29. (Text paraphrased). We will hear Peter mentioning this promise during his sermon unto the people assembled in Jerusalem on the Day of Pentecost.

b. Zechariah's prophecies: "In that day there shall be a fountain opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness," Zechariah 13:1; Acts 3:22-26. The church was also promised to begin in Jerusalem "in the last days," Zechariah 1:16; Isaiah 2:2-3. The gospel would be preached first unto all the nations, "beginning in Jerusalem," Luke 24:44-49. The spectacular events on Pentecost fulfilled the prophecies of Joel and Zechariah.

c. The Great Commission. Pentecost was the day the first gospel sermon was delivered to initiate the beginning of the: "Great Commission," Matthew 28:18-20; Mark 16:15-16. The first repentant believers were baptized "in the name of Jesus for the remission of sins and to receive the gift of the Holy Ghost," Acts 2:36-38. These baptized believers were then "added to the church, by the Lord on this day in Jerusalem," Acts 2:41; Acts 2:47.

d. The Holy Spirit's advent. It was also on this day that the Holy Spirit revealed unto the apostles the Lord's "pattern of conversion," which these baptized believers obeyed: to become the first of "God's elect to obtain the salvation which is in Christ Jesus with eternal glory," 2 Timothy 2:10. It was after that they: "heard the word of truth, the gospel of their salvation, in whom also after that they believed, they were sealed with the Holy Spirit of promise," Ephesians 1:12-14. They became the first of God's elect called by His grace and "accepted in the Beloved," Ephesians 1:4-5; Acts 2:47. The church of Christ was built (came into existence) on this first Pentecost, ten days after Christ's ascension into heaven, Matthew 16:18; Acts 1:9-11; Ephesians 1:20-23.

4. The preacher's assurance. I promise there has been no discussion of Pentecost in a sermon as I will present now, nor will there be any after this lesson. The Holy Ghost's advent came on the first Pentecost after Christ's death, burial, resurrection, and ascension into the heavens. The New Covenant is now in force, having new terms and conditions, Matthew 26:26-30; Hebrews 9:13-17. Peter will preach that to all those assembled in Jerusalem. Here's the work that is before us,

a. What many of you have been led to believe by many acclaimed pastors, ministers, and teachers is that: "The women, along with the one hundred and twenty disciples," the entire multitude assembled in Jerusalem, as well as the 12 apostles received: "The baptism (filled with) the Holy Spirit and power, on the Day of Pentecost," Acts 2:1-4; Luke 24:49.

b. What you will read with your own eyes, hear with your ears, and understand with your hearts as we present this lesson is that only the 12 apostles were baptized with the Holy Ghost on the Day of Pentecost in the city of Jerusalem, as promised by the Lord, Acts 1:4-5; Acts 1:8.

c. I strongly advise you to "fasten your seat belts!" The journey we are about to embark on in the word of God will experience extreme turbulence as we take a closer look into Acts, chapter two, verses 1-14, regarding the Day of Pentecost. This lesson will be most enlightening to all believers.

d. When we conclude, you may disagree with Luke's narrative and my summation of the events on Pentecost, but your beliefs, opinions, and preconceived ideas will no longer be sustainable by the word of God, 1 Peter 4:10-11; 2 Corinthians 4:1-2. Let's begin with,

B. The Holy Ghost's advent into the world. On the Day of Pentecost, He came to reveal, comfort, and guide the apostles into all truth, John 16:13-15; John 15:26-27; John 14:26. Luke, the beloved physician and companion to the apostle Paul, recorded the Spirit's work beginning on Pentecost. He wrote: "And when the day of Pentecost fully came, they were all with one accord in one place. And suddenly, there came a sound from heaven like a mighty rushing wind, filling all (the entire) house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance," Acts 2:1-4. Observe,

1. These first four verses of Acts, chapter 2, outline vital details regarding the "who," or the "subjects," baptized in the Holy Ghost on Pentecost. What will be learned: only the 12 apostles received the "Holy Ghost" baptism, with "cloven tongues, like as of fire, and, spake as the Spirit gave them utterance, etc." Let's analyze Luke's pictorial report of this event to understand the "who" that had been: "baptized and empowered" by the Holy Ghost. Let's also begin our analysis of Luke's report of this event on Pentecost. Observe,

2. First, "When the day of Pentecost fully came, they were all with one accord in one place," Acts 2:1. They were all in one place on (Solomon's porch), John 10:23; Acts 5:11-12. The word "they" is a "pronoun" in this sentence.

NOTE: Usually, a pronoun follows a "noun," having earlier been mentioned in the scriptures. Recall that the Greek text, as Luke wrote, continued in succession without books, chapters, and verses. As stated, the last sentence in Chapter 1 and the first in Chapter 2 are connected in the original Greek text (the translators gave us books, chapters, and verses). Stay with me, beloved; this is going to get good! Therefore,

a. The last nouns mentioned in chapter 1 are these: "Matthias and the eleven apostles," Acts 1:26. Don't fall out! These principles in sentence structure were parts of our study of basic English grammar early in our childhood education. Therefore, we must adhere to them when we read and study the Holy Scriptures. We must refrain from permitting our human feelings and suppositions to influence its meaning rather than relying on the basic principles of English grammar. Recall,

NOTE: In Greek/English, a "noun" denotes anything that can be named, usually an object, person, place, idea, or action. Therefore, the name Matthias and the title apostles constitute nouns. The nouns refer to these two pronouns: "they" and "them" in Acts 2:1-4. Amen, saints in the Lord! Before proceeding, we must present a brief snapshot of the art of Greek Parsing in the lesson.

NOTE: Greek Parsing means to divide (a sentence) into grammatical parts and identify the parts and their relationship to each other. To describe (a word) grammatically by stating the part of speech and explaining their inflection and syntactical relationships. Reference, Merriam-Webster Dictionary. (In this case, a sentence in the Greek manuscript is examined by case, number, and gender). (Insertion is mine). In Greek Parsing,

1) The phrase "they were" in Acts 2:1 is a Verb - Imperfect (No voice stated), combined with a pronoun, Indicative - 3rd Person Plural (in case, number, and gender). The phrase's "case, number, and gender" will become valuable as we analyze the "who" or the "subject" in this and other sentences in this lesson.

2) The phrase "they were" in Acts 2:2 is also a Verb - Imperfect (No voice stated), combined with a pronoun, Indicative - 3rd Person Plural (in case, number, and gender).

3) The phrase "unto them," in Acts 2:3a, is a Personal/Possessive Pronoun - Dative Plural Masculine (in case, number, and gender). I know this is a little "dry," but stay with me.

4) The phrase "of them," in Acts 2:3b, is a Personal/Possessive Pronoun - Genitive Plural Masculine (in case, number, and gender).

5) The phrase "they were" in Acts 2:4a is a Verb - Aorist Passive Indicative - 3rd Person Plural (in case, number, and gender).

6) The word "them" in Acts 2:4b is a Personal/Possessive Pronoun - Dative Plural Masculine (in case, number, and gender).

NOTE: This preparatory work will help us make "heads and tails" of the "subject" of these six sentences later in the lesson. Understanding the case, number, and gender of these verbs and pronouns will enable us to link them to the nouns that proceeded their use in our text. We will return to this work later in the lesson. For now, let's continue our discovery. Recall that Luke wrote,

b. The disciples named: "Matthias was numbered with the eleven apostles," Acts 1:26. This sentence will be meaningful later, as Luke concludes his chronological narrative of this event on Pentecost and, for us, in our analysis of the text before us (Acts 2:1-14). However, to be objective, let's continue reviewing Luke's record of this event and our analysis. Luke continued,

c. That: "They were with one accord in one place," Acts 2:1. Could it be that Matthias and the 11 apostles are referred to here and hereafter in the text? We will patiently wait for Luke to unmask the "who" or the "subjects" in our discussion text.

d. They were all in agreement and together in one place. Again, the place was on Solomon's porch, near the gate of the temple Beautiful.

3. Further, "they were sitting." Luke narrates: "There came a sound from heaven as of a mighty rushing wind, and it filled all (the entire) house where they were sitting," Acts 2:2.

a. As we continue, please note that "there came a sound from heaven as of a mighty rushing wind." It was,

b. The sound: "That filled all (the entire) house where they were sitting." Notice, not the wind!

- c. Please note: "They were sitting," all with "one accord in one place." There was complete order in this "outpouring of the Spirit," with no confusion.
- d. God is not the "author of confusion, but of peace, as in all the churches of the saints," 1 Corinthians 14:33; 1 Corinthians 14:40.
4. Next, there appeared unto them. Luke penned: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them," Acts 2:3.
- a. Another "pronoun" that has surfaced in our text is the word "them." The word "them" is like "they," so it must refer to the same group mentioned earlier in our text (this is a sound deduction).
- b. We can confidently infer that the "them" refers to the "they" mentioned earlier in our text. In an explanation of the "cloven tongues," Brother B. W. Johnson explained. Observe,
- c. He wrote: "Luminous tongues sat on each of them, "parting asunder" (Revision), or "distributing themselves" (margin). Meyer says that the idea is that they parted and distributed themselves on those present," Page 265.
- d. These "cloven tongues" had an appearance: "like as of fire."
- 1) The word "cloven tongues" in Gr., is *diemerizo*, which means to partition thoroughly: —cloven, divided, or parting. These were "parting tongues being distributed."
- 2) The parting tongues sat upon each of them: "Where they were sitting; all with one accord in one place," Acts 2:1-3. Stay with me! We're nearing a conclusion in this text.
5. Similarly, Luke proceeds: "And they were all filled with the Holy Ghost," Acts 2:4a. He explains that those upon whom the "parting tongues" sat were "all filled with the Holy Ghost." Observe,
- a. They were all "filled with the Holy Ghost." Was this fulfilling Christ's promise to the 11 apostles before His ascension? Recall Jesus' promise unto them earlier? Acts 1:4-5; Acts 1:8; Luke 24:49. Someone might be asking: "What is meant they were filled with the Holy Ghost?" Notice,
- 1) The word "filled" in Gr., is *pletho*, meaning to "fill" to (imbue, influence, supply); primarily, to fulfill (time): —to accomplish, complete (-ly come), or furnish. In this setting, it means to "be filled with, to be furnished, or to be granted: power and the Holy Ghost." To "preach and confirm His word with signs following," Mark 16:20; Acts 2:42; Hebrews 2:1-4.
- 2) B. W. Johnson explains: "All the disciples present. To be filled implies that the human spirit within was overwhelmed by or immersed in the Holy Spirit. The baptism of the Spirit was not a sprinkling, but an outpouring that overwhelmed the human Spirit," Page 265.
- b. Luke relates this occurrence to John's prediction, "ye shall be baptized with the Holy Ghost and with fire," Matthew 3:11. John's preaching of God's promise was fulfilled on Pentecost.
- c. Joel's prophecy. He wrote: "That God...would pour out of His Spirit in that day upon all flesh," Joel 2:28-29. Peter preached the fulfillment of this promise when he said: "But this is that which was spoken of by the prophet Joel...and it shall come to pass...saith God, I will pour out of my Spirit upon all flesh...they shall prophesy," Acts 2:16-18. (Text shortened for brevity).
- NOTE: In other words, the "this is that;" means: "this is the end of that." The prophecy of Joel concerning this "outpouring of the Spirit" has been fulfilled! Amen, the church of the Lord!

d. Peter concluded his sermon, declaring that Jesus was raised from the dead and ascended into heaven: "Therefore being by the right hand of God exalted and we (they) having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear," Acts 2:33. The events of Pentecost attested that Christ; had indeed sent the Holy Ghost unto the world, as He had promised, and "is sitting at the right hand of God; angels and authorities being made subject unto Him," 1 Peter 3:22; Hebrews 1:3.

6. Finally, Luke declares: "They began to speak with other tongues, as the Spirit gave them utterance," Acts 2:4b. The last of what they had "seen and heard" is now mentioned by Luke.

a. The "they" in this verse, we must conclude, refers to the "them and they" of the previous verses of our text under discussion.

b. They spoke with tongues, "as the Spirit gave them utterance." They spoke by the guidance and direction of the Holy Spirit, John 16:13-15.

1) Jesus had told them early in His ministry: "And when they bring you unto the synagogues, and magistrates, and powers, take ye no thought how or what ye shall answer, or what ye shall say; For the Holy Ghost shall teach you in the same hour what ye ought to say," Luke 12:11-12.

2) These unlearned and ignorant men now speak "languages they were never taught," Acts 4:13. The multitude heard and understood them. We will discuss this more later in the lesson. Notice, however, these noted commentators.

c. Matthew Henry explains, "They were filled with the gifts of the Holy Ghost; they had miraculous powers for the furtherance of the gospel. They spake, not from previous thought or meditation, but as the Spirit gave them utterance," Page 985.

d. B. W. Johnson commented that they (spoke): "In the languages of all the different countries from which these devout Jews had come up to (Jerusalem for Pentecost). Many would be unable to understand the Hebrew dialect of Judea in that period; hence, they must be preached to in the tongue of their own country they understood. That the gospel on this, the first day the Great Commission was ever preached, was preached in all tongues, symbolized that it is for all nations. They were not allowed to preach the Great Commission until now, (so that) every word uttered on this day might be the word of the Spirit, (and) not of man. The words were to be spoken to an audience, not of those in Jerusalem only, but to our whole race in all time, (to) show how sinners are to be saved under the gospel," Pages 265-266.

e. Conclusion: We have carefully analyzed the first four verses of Acts chapter Two. We have found that the "they and them" have received the promise of the Father, the baptism of the Holy Ghost. At this point, the identity of the "who" or the recipients of this promise is still unknown. Luke lists specific facts that might help us determine the actual "subjects" of the Holy Ghost baptism. In summary, all that transpired up until now happened:

1) In the house. Observe,

a) They were all in one accord in one place.

b) There came a sound like a mighty rushing wind.

c) And it filled the house where they were sitting.

d) There appeared unto them cloven tongues like as of fire.

e) And it sat upon each of them.

f) They were all filled with the Holy Ghost.

g) And began to speak with other tongues.

h) As the Spirit gave them utterance, Acts 2:1-4.

NOTE: Greek-English Interlinear New Testament | Christian Standard Bible (CSB). The CSB records this utterance: "As the Holy Ghost was carrying them along," Page 1096. See 2 Peter 1:21. Therefore, ["As the Spirit gave them utterance" means, as they were being enlightened and guided by the Holy Ghost, they were speaking unto the people: God's divine revelations.] See 1 Peter 4:10-11; 2 Peter 1:20-21.

2) We still are not certain upon "who" this occurred on the Day of Pentecost.

3) Luke still must give us additional insight to discover definitively the subjects of the Holy Spirit's baptism and its empowerment.

4) Therefore, it is necessary that we continue our investigation into other events that took place on that day. Luke continued,

C. Men were dwelling in Jerusalem. He wrote: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under the heaven. Now when this noised abroad, the multitude came together; and (they) were confounded, because that every man heard them speak in their language," Acts 2:5-6. Returning to Luke's chronology,

1. First, there was dwelling at Jerusalem Jews, devout men, out of every nation under the heaven. Another group and its location have now emerged in Luke's account of the events on Pentecost. They were,

a. Outside the house (near Solomon's porch). Who? Jews and devout men out of every nation under heaven. This fulfilled Joel's prophecy: "The Lord would pour out of His Spirit upon all flesh (nations)," Joel 2:28-29. (Text shortened for brevity).

1) This group of men was located somewhere outside the house.

2) Their location was most likely near Solomon's porch.

3) We learned this "porch" from Jesus' preaching and teaching in the Temple, John 10:23.

b. Peter and John's healing of the man with palsy took place at the temple gate (called Beautiful), Acts 3:1-10. It was in this same courtyard: "All the people ran together unto them in the porch that is called Solomon's, greatly wondering," Acts 3:11. To hear words from Peter regarding his healing of a man with palsy, Acts 3:12-26. Consider,

1) The healing of the man with palsy and Peter's preaching precipitated their first arrest by the temple captain, priests, and Sadducees, Acts 4:1-4.

2) Peter and John first appeared before the Jewish Council for "preaching in the name of Jesus" unto the people, Acts 4:5-18.

3) They defended their actions before the Council and were charged by them "not to speak anymore in the name of Jesus," and then they were released, Acts 4:19-23. Additionally,

c. The death of Ananias and Sapphira, among the disciples, occurred on Solomon's porch, Acts 5:11-12. Luke now defines this new group by calling them "the multitude." The multitude was not "in the house." They were Jews that were attracted to what was going on in the house.

d. Conclusion: The "house," the "multitude," and "Solomon's porch" all have been positively classified in Luke's narrative of the events on Pentecost. You are reading, hearing, and understanding their importance right now in your Bible! All the rest said of these things are mere: "foam and fizzle." Luke continued his unveiling of the facts in this event. He penned,



2. Further, "when this noised abroad" (or what is happening in the house). The group of bystanders (the multitude) heard speaking in their native tongues emanating from within the house. Notice their actions,

a. The multitude came together (and joined themselves within near sight and hearing distance of those speaking in the house). Are you still with me in the text? I'm in Acts chapter 2, verse 6. Luke wrote,

b. They were confounded or (confused) regarding those speaking in the house. Why?

c. Because every man (in the multitude) heard them speak (those in the house) in their language and other dialects (at the same time), Acts 2:7. Are you seeing and hearing this church?

1) Each nation gathered on this day for Pentecost was hearing their native language spoken by Someone in the house.

2) The men (in the multitude) aligned themselves near and in front of the ones speaking: "in other tongues" in the house, Acts 2:4. (My conclusion from reasonable deduction).

3) The men in the multitude heard "speaking in their tongues the wonderful works of God," Acts 2:11.

NOTE: Luke then lists all the nations and tongues present on Pentecost, Acts 2:9-11. Peter will lead in his address to these nations later in our lesson. Let me reiterate,

d. The "they" in the house - were speaking "as the Spirit gave them utterance," Acts 2:4. However, the multitude, on the other hand, only came together where the speaking was transpiring "in the house." The multitude was not speaking "as the Spirit gave them utterance." Luke advances his chronological narrative. I believe it is necessary to review Acts 2:4 again. However, this time, in another translation. Bear with me,

NOTE: The New Greek/English Interlinear New Testament reads: "And all were filled with [the] Holy Spirit and they began to speak in other languages as the Spirit was giving (them) [the ability] to speak to them," Acts 2:4. ("Them" - is my insertion to this quote). The sentence, "to speak to them," Acts 2:4b. This translation is different from the KJV of the Bible, which reads: "As the Spirit gave them utterance," Acts 2:4b. I want to emphasize "to speak in other languages," Acts 2:5-6. Luke further composed,

3. Next, "And they (the multitude) were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? And how do we hear every man in our tongue, wherein we were born?... And they were all amazed and in doubt, saying one to another, What meaneth this?" Acts 2:7-8. Luke has finally unmasked and exposed the identity of those speaking in the house. He indisputably characterized the gender and country of those speaking in the house. He does this by restating the first two questions being asked by the multitude among themselves. Observe,

a. The multitude's first question. Luke wrote: "And they (the multitude) were all amazed and marveled, saying to one another, Behold, are not all these which speak Galilaeans?" Acts 2:7.

I wish I had some help!

1) This question has positively identified those speaking "in the house?" Luke recites the multitude's question: "Are not all these which speak Galilaeans?" Acts 2:7. Please note that those speaking in the house were from Galilee.

a) What the multitude was witnessing with their eyes and hearing with their ears was exciting and marvelous—hearing the message of God spoken in their language. What a spectacular miracle this must have appeared to this entire audience.

b) The Holy Spirit gave dialects to those in the house to speak, and the men in the multitude, perhaps, stood before the individual praising God in his native language (dialect).

c) Those in the house spoke in every tongue of those gathered in Jerusalem on Pentecost, Luke 24:47-49; Acts 2:7. This was the promise of Jesus unto the 11 apostles, Mark 16:17; John 16:13.

2) Examining this clue: "to those speaking with other tongues." Luke positively stated that those speaking "in the house" did so as "the Spirit gave them utterance" were all Galilaeans. Therefore, one can confidently infer that those speaking in the house were Jesus' disciples. Consider,

NOTE: In investigative work, i.e., textual exegesis (explanation), we call this a "finding, or clue," unto who spoke in the house. Deductive reasoning suggests that: "everyone speaking in the house were Galilaeans." These are Luke's words, revealed to him by the Spirit. Beloved of the church of Christ, are you seeing this in your Bible? It's a little heated for those claiming otherwise in the lesson. Some of you in the audience might be tuning me out regarding this discovery of Luke. I pray this is not the case. However, here is some supportive evidence. Perhaps you might remember that,

1) The two men (angels) that stood by them while they beheld: "Christ's ascension into heaven," Acts 1:9-10. Spoke to the disciples,

2) Saying, "You men of Galilee, why do you stand gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven," Acts 1:11; Revelation 1:7. Luke further penned,

b. The multitude's second question: "And how do we hear every man in our tongue, wherein we were born?" See Acts 2:8; Acts 2:11. Observe,

1) Here is our second clue to the identity of those speaking "in the house" as "the Spirit gave them utterance." Some men of the multitude asked another question that confirmed the occupants in the house: "Speaking...as the Spirit gave them utterance," Acts 2:4.

2) They ask: "How do we hear, every man in our tongue, wherein we were born?" Acts 2:8. Only men spoke "in the house," as the "Spirit gave them utterance," Acts 2:4. Luke's chronological narrative reveals that all those speaking in the house were men from Galilee. Reading these verses from another translation might help clarify the question. Observe,

NOTE: The New Greek/English Interlinear New Testament reads: "And they were amazed and were marveling saying: Look, are not all these speaking Galilaeans? And how are we hearing each (one of them) in the own language of us in which we were born?" Page 407. NRSV, Acts 2:8. Or also, "Every man in our tongue, wherein we were born," Acts 2:8. KJV, of the Bible. (Insertion is mine for sentence clarity).

a) Each man in the house was a Galilaean, Acts 2:7.

b) Everyone in the house speaking in "other tongues" were men.

c) Here is some more supportive evidence of these men's identities. Luke wrote elsewhere,

3) Peter and the apostles, "These all were devoting themselves with one mind in prayer with the women, and Mary the mother of Jesus and the brothers of Him," Acts 1:14.

4) Also, "And in those days Peter stood up among the disciples, and said, (the number of names together was about on hundred and twenty,) men and brethren, this scripture must need have been fulfilled, which the Holy Ghost spake before concerning Judas, which was a guide to them that took Jesus," Acts 1:15-16.

a) Luke describes both audiences as "men and women."

b) The prayer location was in the "upper stairs where they were staying," Acts 1:13. Some translations, i.e., the KJV, describe this location as an "upper room."

c) The disciples' location for their meeting was not identified in the KJV of the Bible. However, it was large enough for a meeting of the 120 disciples, Acts 1:14. Luke also describes this meeting: "And in those days Peter stood up among the disciples," Acts 1:15. The meeting occurred "in those days" and not on "the Day of Pentecost." Deductive reasoning suggests,

d) This gathering had to occur before the Day of Pentecost. To elect another apostle to replace Judas, who betrayed the Lord. After a fervent prayer unto God, the 11 apostles cast their lots. And the lots: "Fell upon Matthias, and he was numbered with the eleven apostles," Acts 1:26. We will return to this verse several times before concluding the lesson.

5) Conclusion: We cannot confirm this room was "in the house," as mentioned on the Day of Pentecost. Luke does not mention any women speaking in the house, as "the Spirit gave them utterance," Acts 2:4. Luke verifies, however, that those speaking "were men, and all were Galilaeans." These are not my words but Luke's, the writer of this sacred book of history. As the Holy Spirit was guiding him in recording these events. We can say confidently that,

6) Luke's chronological narrative has provided sufficient testimony from the multitude's words for us to make a preliminary identification of those in the house: "Speaking in other tongues as the Spirit gave them utterance," Acts 2:4. The evidence rests in the three questions the men in the multitude asked. They are,

a) First, "Are not all these which speak Galilaeans?" Acts 2:7.

b) Second, "How do we hear every man in our tongue, wherein we were born?" Acts 2:8.

c) Third, "What meaneth this?" Acts 2:12. We will permit Peter to respond to this question later in the lesson. Let's recap what has been learned thus far.

4. Finally, Here is a summary of the evidence gathered from Luke's chronological narrative: the events surrounding the Holy Spirit's advent into the world on Pentecost. We can now identify the "who," the "they," and the "them" mentioned in Acts 2:1-4. We should lay out our evidence from Luke's narrative and validate it by Greek Parsing.

a. Here is our hypothesis or (aim): "That only the 12 apostles received power and the baptism of the Holy Spirit on the Day of Pentecost." Let's now consider Luke's evidence. This evidence is provided by three startling questions from the bystanders outside the house. Observe,

b. First question and evidence that is presented.

1) Question: "Are not all these which speak Galilaeans?"

2) Evidence: Jesus chose men to be His disciples, and all were Galilaeans.

a) Recall the two men (angels) that stood by them (His disciples) while they beheld "Christ's ascension into heaven," Acts 1:9-10. Spoke unto them,

b) Saying, "You men of Galilee, why do you stand gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven," Acts 1:11; Revelation 1:7.

c) Peter's denial of Christ: "And he denied it again. And a little after, they that stood by repeated to Peter, Surely, thou art one of them: for thou art a Galilaean, and thy speech agreeth to it," Mark 14:70; Luke 22:59.

d) Jesus was also known as a Galilaean, Luke 23:5-7. Nazareth was a city of Galilee, where Jesus was brought up, Luke 4:14-16.

3) Conclusion. Peter and the 11 were Galilaeans. Therefore, Peter and the 11 were the "who" or the "subjects" mentioned in Acts 2:1-4. The evidence is undeniable. Some might not accept it, but this truth has been uncovered in Luke's chronological narrative.

c. Second question and evidence that is presented.

1) Question: "How do we hear every man in our tongue, wherein we were born?" Acts 2:8.

2) Evidence: Jesus chose men to be His disciples, Matthew 10:1-4.

a) Recall that the two men (angels) stood by them (His disciples) while they beheld "Christ's ascension into heaven," Acts 1:9-10. Spoke unto them,

b) Saying, "You men of Galilee, why do you stand gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come like you have seen Him go into heaven," Acts 1:11; Revelation 1:7.

c) Luke wrote: "And when they came in, they went up into an upper room where abode both Peter, and James, And John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James," Acts 1:13; Luke 24:33; Luke 24:50-53.

3) Conclusion: Peter and the 11 were all men. No women, the multitude, or any other person(s) are mentioned as being in the house in Luke's chronological narrative of the events on Pentecost. Those in the house, with Peter and the 11, were all men from Galilee.

d. Third question and evidence that is presented.

1) Question: "What meaneth this?" Acts 2:12. What does all this mean that we see and hear?

2) Evidence: "Others mocking said, These men are full of new wine," Acts 2:13. This question was asking: what meaneth this speaking in our language and the dialect of others? Could these men be drunken by being full of new wine?

3) Conclusion. The men of Galilee were accused of being full of new wine. Those saying such attributed it to their speaking in "other tongues as the Spirit gave them utterance," Acts 2:4. I will let the beloved apostle Peter present his defense for his actions and the other 11 apostles regarding this accusation. Luke concludes,

D. Notice, Peter and the eleven. He wrote: "But Peter, standing up with the eleven, lifted his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken as ye suppose," Acts 2:14-15. Text shortened for brevity. Luke, unequivocally, identifies the "subjects in the house," that was "speaking as the Holy Spirit has given them utterance," Acts 2:4. As Peter and the 11 apostles.

1. Luke wrote: "Peter and the eleven stood up," Acts 2:14. Therefore, deductive reasoning suggests that it was Peter and the eleven:

a. Who were all in one accord in one place?

b. When there came a sound from heaven like a mighty rushing wind.

c. That filled the house where they were sitting.

d. When there appeared unto them cloven tongues like as of fire.

e. That sat upon each of them.

f. Who were all filled with the Holy Ghost.

g. And began to speak with other tongues.

h. As the Spirit gave them utterance, Acts 2:1-4.

NOTE Who received: "Power after that the Holy Ghost had come upon them?" Acts 1:8. Luke concluded: "It was Peter and the 11," Acts 2:14. How do we know this? The same audience was described earlier as "Matthias and the 11" in Acts 1:26. Only 12 are mentioned in both cases. The beloved apostle Peter will now answer the third question of the multitude: "What meaneth this?" Acts 2:12. Peter,

2. Lifted his voice: "And said unto them, you men of Judea, and all you that dwell at Jerusalem, be it known unto you and listen to my words: For these are not drunken, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel," Acts 2:14-15. Observe,

a. Peter continued: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," Joel 2:28-29. (Text shortened for brevity).

b. John predicted that Christ would: "Baptize with the Holy Ghost, and with fire," Matthew 3:11.

c. Jesus promised the apostles: "You shall receive power, after that the Holy Ghost is come upon you," Acts 1:8; Luke 24:49.

d. The Lord quoted John's prediction of the Holy Ghost's baptism to the 11 disciples, Acts 1:4-5.

3. Conclusion: All this occurred on the first Pentecost after the death, burial, resurrection, and ascension of Christ into the heavens. Only the 12 apostles received this: "power and the Holy Ghost" baptism on Pentecost. Anyone claiming this power and baptism of the Holy Spirit after this day is either deceived or misguided regarding the evidence in Luke's report. The "word of the Lord is right, and all His works are done in truth," Psalms 33:4. We will now review some claims and misunderstandings of the events on Pentecost. I understand how sensitive this subject has become over the years. And we will be kind in our remarks to those holding these beliefs. However, I must "speak the truth in love," Ephesians 4:15; 2 Corinthians 13:8; Galatians 4:16.

4. Some claims and misunderstandings. What you have been led to believe by many noted pastors, ministers, and teachers is that women of the one hundred and twenty disciples, the entire multitude in Jerusalem, as well as the 12 apostles, all received: "The baptism (filled with) the Holy Spirit and power, on the Day of Pentecost," Acts 2:4; Acts 1:4-5; Acts 1:8; Luke 24:49. Let's investigate these claims and teachings. Let's consider each of these claims carefully. Observe,

a. The first claim is that all the 120 disciples received the baptism of the Holy Spirit with power while residing in the "upper room," Acts 1:15. Recall that Luke wrote,

1) First, the Holy Spirit came upon those in the house. The outpouring of the Spirit went to the house and not the upper room. We submit it again for your review of Luke's narrative. "When the day of Pentecost fully came:"

a) They were all in one accord in one place.

b) There came a sound from heaven like a mighty rushing wind.

c) And it filled the house where they were sitting.

d) There appeared unto them cloven tongues like as of fire.

e) And it sat upon each of them.

f) They were all filled with the Holy Ghost.

g) And (they) began to speak with other tongues.

h) As the Spirit gave them utterance, Acts 2:1-4.

2) Beloved, church, notice all this took place in the house.

3) Luke does not mention an "upper room" on Pentecost.

4) Conclusion: Those who claim the 120 disciples received the baptism of the Holy Ghost in the "upper room" make a massive leap of faith without biblical support. There seems to be no connection between the "upper room" and what took place "in the house" on the Day of Pentecost, at least in Luke's chronological narrative. This claim has no substance or proof in the Bible. It is all "smoke and mirrors." Pressing on,

b. The second claim, "the women received the baptism of the Holy Spirit with power," Acts 1:15. Earlier in the lesson, we examined some questions and evidence regarding this claim. These were the questions the multitude was asking of one another. Observe, again,

1) Question: "How do we hear every man in our tongue, wherein we were born?" Acts 2:8.

2) Evidence: Jesus chose 12 men to be His disciples.

a) Recall that two men (angels) stood by them while they beheld: "Christ's ascension into heaven," Acts 1:9-10. The men spoke unto them,

b) Saying, "You men of Galilee, why do you stand gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven," Acts 1:11; Revelation 1:7.

c) Luke wrote: "And it came to pass, that, as the people pressed upon him to hear the word of God, He (Jesus) stood by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets...And so (there) were also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men," Luke 5:1-10. (Text shortened for brevity).

3) Conclusion. Peter and the 11 were men. There was no inclusion of women in Luke's chronology of the events on Pentecost. Luke only mentioned that the men were from Galilee. Jesus did not choose any fisherwomen. Women can be disciples but were not appointed apostles by the Lord. Neither did Luke mention any women receiving the Holy Spirit with power among those in the house on the Day of Pentecost. (Such claims are from men. Luke would have mentioned women in his narrative of the events on Pentecost if this was the case).

c. Third claim, the multitude assembled on Pentecost received the baptism of the Holy Spirit with power, Acts 2:5-8. Recall,

1) The multitude came together when this noise was heard (in the house). They were not in the house!

2) They were confounded because every man heard them (in the house) speaking in their language. The multitude was not "speaking the wonderful works of God," Acts 2:11.

3) Therefore, none in the multitude was among those:

a) That were in the house.

b) That had received the cloven tongues like fire.

c) That were filled with the Holy Ghost.

d) And spoke in other tongues as the Spirit gave them utterance.

4) Conclusion: The multitude witnessed all these things; they had not experienced them. Beloved, church, the evidence indicates "the men in the multitude" were not among: "Peter and the eleven" in the house. Therefore, they were not: "Filled with

the Holy Ghost," nor were they speaking in other tongues, "as the Spirit gave them utterance," Acts 2:4. The men were, instead, asking each other:

a) First, "Are not all these which speak Galilaeans?"

b) Further, "How do we hear every man in our tongue (speaking), wherein we were born?"

c) Finally, "What meaneth this?" This claim does not pass the "fruit test" Luke gave us. It is what it is: a mere claim without merit or biblical proof. You have heard and read the evidence yourself in your Bible. This claim is false.

d. Fourth claim, the baptism of the Holy Spirit with power, is being claimed to have been received by disciples of Evangelical and Pentecostal and other denominations today, with the "evidence of speaking with other tongues," Acts 2:4; 1 Corinthians 13:8-10.

NOTE: I have spoken to this claim in a lesson on SermonCentral.com. It is entitled: "When That Which is Perfect Comes." Download this lesson in conjunction with this one. It will help answer the claims of the continuance of the Holy Ghost baptism and speaking in other tongues. We are almost done. Let's now consider a short lesson in Greek Parsing. Thank you, a whole bunch! You have been a kind and considerate audience.

IMPORTANT NOTE: This exercise is for those desiring more information on this lesson. It is not intended to be delivered to the congregation. Mentioning the need for this exercise would be appropriate. The exercise, however, would require an Internet connection to use the BLB's Greek Parsing application and tools. Ministers or teachers could review the exercise during a bible study session after they have reviewed this work and feel confident presenting it. However, you, the readers, can get into this exercise!

E. A review of Greek Parsing. We will now review several sentences using Greek Parsing to settle these claims. Some will still have differing views on Luke's chronological narrative and our summary of the events on Pentecost. Our hypothesis or aim remains the same: "Only the 12 apostles received power and the baptism of the Holy Spirit on the Day of Pentecost." This truth has been substantiated by Luke's chronological narrative of Acts 2:1-14. We will now confirm it again through the art of Greek Parsing. Recall,

1. Greek Parsing means dividing (a sentence) into grammatical parts and identifying the parts and their relationship and, in this case, examining a word or phrase from a Greek sentence to connect its adjective or verb to its proper definite article, noun, or pronoun that agrees within the text by (case, number, and gender). We will allow the case, number, and gender of a word or phrase in a sentence to define their relationship in the examined text.

2. We listed several passages where we reviewed words and phrases in Acts 2:1-4. The word or phrase can validate the definite articles, adjectives, nouns, or pronouns that make up the sentence in the Greek text. We again mention these examples for our exercise in Greek Parsing. They are,

a. The phrase "they were" in Acts 2:1 is a Verb - Imperfect (No voice stated), combined with a pronoun, Indicative - 3rd Person Plural (in case, number, and gender). The phrase's case, number, and gender will become valuable as we analyze the "who" or the "subject" in this and other sentences in our exercise. Observe,

b. The phrase "they were" in Acts 2:2 is also a Verb – Imperfect (No voice stated), combined with a pronoun, Indicative – 3rd Person Plural (in case, number, and gender).

c. The phrase "unto them," in Acts 2:3a, is a Personal/Possessive Pronoun – Dative Plural Masculine (in case, number, and gender). Stay with me; this review is necessary.

d. The phrase "of them," in Acts 2:3b, is a Personal/Possessive Pronoun – Genitive Plural Masculine (in case, number, and gender).

e. The phrase "they were," in Acts 2:4a, is a Verb – Aorist Passive Indicative – 3rd Person Plural (in case, number, and gender).

f. The word "them," in Acts 2:4b, is a Personal/Possessive Pronoun – Dative Plural Masculine (in case, number, and gender).

NOTE: Time does not permit us to examine all these parts of speech: in case, number, and gender, for each word or phrase in our preparatory work. I listed the references to obtain the site for this work at the end of this lesson. I will leave it to you to discover. You would benefit greatly from studying these terms later yourself. However, for now, let's consider three sentences that bear examination in our lesson as we move to a conclusion.

3. Exercise sentences for review. We will use these three sentences for our final exercise in this lesson. They will firmly establish who was the "subject" of Luke's chronological narrative in Acts 2:1-4. Let's begin our final exercise. Recall that Luke wrote,

a. First, "Matthias, was numbered with the eleven apostles," Acts 1:26. After the disciples came together to elect another person (man) to replace Judas (who had betrayed Christ), they cast forth their "lots" after praying to the Lord. Their lots "fell on Matthias." And He was numbered with the 11 apostles. The question before us now is this: "Matthias and the eleven apostles," are they the "who" or "subjects" of the "they" and "them" in Acts 2:1-4? In Greek Parsing,

1) The sentence: "Matthias and the eleven apostles" can be mapped in this fashion:

a) The name "Matthias" is a noun | N-ASM.

b) The word "and" is a conjunction | CONJ.

c) The word "with" is a preposition | PREP.

d) The word "the" is a definite article | T-GPM.

e) The number "eleven" is an adjective | \*A-NUI.

NOTE: A-NUI is an Indeclinable Numeral (Adjective) of "one and ten," or (i.e., eleven—11).

f) The title "apostles" is a noun | N-GPM.

2) Is there an article, adjective, or noun that can be linked to the pronoun: "they" or "them" in Acts 2:1-4? In Greek Parsing, does "they" or "them" refer to an article, adjective, and noun mentioned earlier in Acts 1:26. Let's locate them by connecting this "pronoun" to this sentence.

a) In Acts 2:3b, the phrase "of them" is a pronoun | P-GPM.

b) In Acts 1:26, the title "apostles" is a noun | N-GPM.

c) In MGNT-NASB95, the number "eleven" is an adjective | \*A-GPM.

NOTE: MGNT means the Morphological Greek New Testament. BLB.org.

NOTE: GPM means Genitive in case, Plural in number, and Masculine in gender.

d) The pronoun, noun, and adjective agree in case, number, and gender.

e) Therefore, the phrase "of them" in Acts 2:3b refers to the "eleven apostles" in Acts 1:26.



3) Conclusion: The “cloven tongues like as of fire, sat upon each of them (Matthias, and the eleven apostles) on the Day of Pentecost. This evidence in Greek Parsing is undeniable. The pronoun “of them,” in Acts 2:3b; refers to the definite article, adjective, and noun; of “the eleven apostles,” mentioned, in Acts 1:26. Let's consider another text that mentions the 12 apostles.

b. Further, “Peter, standing up with the eleven,” Acts 2:14. Recall, I said, we will let Peter make his defense of himself and the other apostles, who were being accused of being “full of new wine,” Acts 2:13. In Greek Parsing,

1) The sentence: “Peter, standing up with the eleven” can be mapped in this fashion:

a) The name “Peter” is a noun | N-NSM.

b) The phrase “standing up” is a verb | V-APP-NSM.

c) The word “with” is a preposition | PREP.

d) The word “the” is a definite article | T-DPM.

e) The word “eleven” is an adjective | \*A-NUI.

NOTE: A-NUI is an Indeclinable Numeral (Adjective) of “one and ten,” or (i.e., eleven —11).

NOTE: In MGNT-NASB95, “eleven” is an adjective | \*A-DPM.

NOTE: MGNT means the Morphological Greek New Testament. BLB.org.

f) The phrase “unto them” is a pronoun | P-DPM. (\*Inferred, but not included in the sentence).

2) Is an adjective, noun, or pronoun linked to the definite article in this sentence in Acts 2:14? In Greek Parsing,

a) The adjective “eleven” has already been linked to the “they” or “them;” of the 12 apostles.

b) Is there a noun or pronoun that links the definite article, | T-DPM, to our text?

c) Recall that Peter defends his and the other apostles’ actions as not being “full of new wine.”

3) In Acts 2:3a, we find the pronoun that links back to the definite article | T-DPM, in Acts 2:14.

a) In Acts 2:14, the word “the” is a definite article | T-DPM.

b) The word “eleven” is an adjective | \*A-DPM.

c) In Acts 2:3a, “unto them” is a pronoun | P-DPM.

NOTE: DPM means Dative in case, Plural in number, and Masculine in gender.

d) The definite article, adjective, and pronoun agree in case, number, and gender.

e) Therefore, the phrase “unto them” in Acts 2:3a refers to the “the eleven” in Acts 2:14. There can be no mistake about it! The definite article, adjective, and pronoun agree in case, number, and gender. They connect the phrase “unto them” to “Peter and the eleven apostles.” Are you seeing this? Are you still with me in the lesson?

3) Conclusion: The “cloven tongues that appeared unto them; like as of fire, and it sat upon each of them, was (Peter, and the eleven apostles), on the Day of Pentecost. This evidence in Greek Parsing is undeniable. The definite article “the” and its pronoun, “unto them,” refers to the adjective and noun the “eleven apostles” in Acts 1:26 and Acts 2:14. Although the noun “apostles” is absent in the sentence, Luke inferred it. As we conclude, let's consider our final sentence in this exercise.

c. Finally, some repentant believers inquired of: “Peter and the rest of the apostles,” Acts 2:37. When Peter concluded his sermon on Pentecost. Some men from the audience, touched in their hearts by the guilt of crucifying Jesus, said unto: “Peter,

and the rest of the apostles, Men, and brethren, what shall we do?" Acts 2:37. In Greek Parsing,

1) The sentence: "Peter and the rest of the apostles" can be mapped in this fashion:

- a) The name "Peter" is a noun | N-ASM.
- b) The word "and" is a conjunction | CONJ.
- c) The word "to the" is a definite article | T-APM.
- d) The word "rest" is an adjective | A-APM.
- e) The phrase "of the apostles" is a noun | N-APM.

2) Can some definite article, adjective, or noun link this sentence to our previous exercises? In Greek Parsing,

- a) In Acts 2:37, the examined sentence had no missing or displaced article, adjective, verb, or noun.
- b) The name Peter stands alone, just like Matthias, in Acts 1:26.
- c) The phrase "rest of the apostles," their article, adjective, and noun, agree in case, number, and gender.

NOTE: APM means Accusative Plural Masculine. Therefore, as in the other two sentences, in this exercise, the gender of all "the subjects" mentioned has been men.

d) Only the 12 apostles received the baptism, or the "outpouring" of the Holy Spirit, with power on Pentecost. There was no mention of any other persons (male or female) in our final exercise or Luke's chronological narrative of the events that occurred that day.

4. Final summation. Our aim in this sermon and exercise was to establish that no one other than the 12 apostles received the baptism of the Holy Spirit with power on the Day of Pentecost. We worked methodically through Luke's chronological narrative to establish this fundamental truth.

a. Our eyes were intensely affixed to every sentence, phrase, and word as we reviewed Luke's report of the events on Pentecost. Luke, the beloved companion of Paul, depicted a graphic narrative of all the events that occurred on that day.

b. We worked carefully through Luke's record with our bibles opened at each junction of his narrative.

c. Our only goal was to reveal what was written in the text. It was not to prove a point. But to establish the truth. If this lesson has angered anyone, I will pray that God grants you the spirit of humility and reverence for His holy and divine word. If you are a visitor, the audio technician will provide you with a free CD to review this lesson at home.

d. You have been patient and cooperative. I could not have asked for a better group of saints, visitors, and friends to present this message on this day. Again, thank you very much. As I conclude, let me review....

## CONCLUSION

A. Outline.

1. Luke's Narrative of The Day of Pentecost

B. Summarize the main point.

1. First, we considered Jesus' words to the 12 apostles, "You shall receive power after which the Holy Ghost has come upon you, and you shall be witnesses unto me in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8; Luke 24:49. This promise was unto the 12 apostles alone.

2. Further, we established to the earnest seeker of truth that the promise of the Holy Spirit's baptism was for the apostles of Jesus Christ. He said such: "And being assembled with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, you have heard of me. For John truly baptized with water; but you shall be baptized with the Holy Ghost, not many days hence," Acts 1:4-5.

3. Next, we considered the Lord's promises of the Holy Ghost's baptism to the apostles during His earthly ministry. This teaching occurred while He was with them before His death, burial, resurrection, and ascension into the heavens, Acts 1:9-11; 2 Corinthians 12:1-4. This teaching was announced to them ten days before Pentecost when He instructed them not to depart from Jerusalem but to wait there: "for the promise of the Father," Luke 24:49; Acts 1:8.

4. Finally, we thoroughly analyzed Luke's narrative of the Holy Spirit's advent into the world on the Day of Pentecost. He wrote: "And when the day of Pentecost fully came, they were all with one accord in one place. And suddenly, there came a sound from heaven like a mighty rushing wind, filling all (the entire) house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost. They began to speak with other tongues, as the Spirit gave them utterance," Acts 2:1-4. We removed all the "hype, inflated, and exaggerated claims" surrounding this topic. We got down deep into God's word, regarding Jesus', "promise of the Holy Spirit's baptism," Matthew 3:11; Acts 1:4-5; Acts 1:8. Many folks won't agree with what we discovered together in this lesson. However, I make no apologies for the truth of the word of God, Psalms 33:4. As I humbly present it unto an eager audience desiring to "know the way of God more perfectly," Acts 18:24-28. We moved quickly through this lesson, remaining focused on the text.

C. Invitation. Present the pattern of conversion, i.e., hearing and believing the gospel; repentance of all past sins; confessing faith in Christ, as the Son of God; and then, by obeying the gospel; that is to: "repent and be baptized, in the name of Jesus Christ for the remission of sins, and to receive the gift of the Holy Ghost," Acts 2:38; Romans 6:17-18; Ephesians 1:12-14.

D. Exhortation. Let it not be said of us: "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20.

E. Motivation. Do as Peter directed: "Save thyself from this untoward (wicked and ungodly) generation," Acts 2:40; Acts 2:36-39; Acts 2:41.

### Credits and Contributions

I give credit to my contributors. I, therefore: "Render to all their dues: tributes to whom tribute is due; custom to whom custom; fear to whom fear; and honor to whom honor, (is due)," Romans 13:7. I thank and acknowledge my consultation with these distinguished authors in this lesson.

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